Iniunctions geuen, by the moſt excellent prince, Edwarde the ſixt, by the grace of God, kyng of England, Fraunce & Ireland: defendor of the fayth, and in yearth vnder Chriſt, of the Churche of Englande and of Irelande, the ſupreme head: To al and ſinguler his louyng ſubiectes, aſwell of the Clergie, as of the Laitie.

¶ Iniunccions geuen by the moste excellent Prince, Edward the VI. by the grace of God, kyng of England, Fraunce, and Ireland: defendor of the fayth, and in yearth vnder Christ, of the Churche of England & of Ireland, the supreme head: To all and synguler his louyng subiectes, aswell of the Clergie, as of the Laitie.

THe kynges moste Royall Maiestie, by the aduise of his most dere vncle, the duke of Somerset, Lord Protector of all his Realmes, Dominions and Subiectes, and Gouernour of his moste royal person, and the residue of his moste honorable counsail, entendyng thaduauncement of the true honor of almightie God, the suppression of Idolatrie, and Superstition, throughout all his realmes and dominions, and to plant true Religion, to the extirpacion of all hypocrisie, enormities and abuses, as to his duetie appertaineth: Doeth minister vnto his louyng subiectes, these godly Iniunccions, hereafter folowyng: Whereof parte were geuen vnto theim heretofore, by the authoritie of his moste dere beloued father, kyng Henry the. viii. of moste famous memorie, and part are now ministred and geuen by his Maiestie. All whiche Iniunccions, his highnes willeth and cõmaundeth his sayd louyng subiectes, by his supreme authoritie, obediently to receiue, and truely to obserue & kepe euery mã in their offices, degrees and states, as they will auoyde his displeasure, and the paines in thesame Iniunccions hereafter expressed.

The

Iniunccions.

The firſt is, that all Deanes, Archedeacons, Perſones, Uicars, and other Eccleſiaſtical perſones, ſhall faythfully kepe and obſerue, and as farre as in them maie lye, ſhal cauſe to be obſerued and kept of other, all and ſynguler lawes & ſtatutes, made aſwell for the abholiſhyng & extirpacion of the biſhop of Rome, his pretenſed & vſurped power and iuriſdiccion, as for the eſtabliſhment & confirmacion of the kinges auctho-ritie, iuriſdiccion, & ſupremacie of the churche of England & Ireland. And furthermore, al eccleſiaſtical perſones, haupng cure of ſoule, ſhall to the vttermoſt of their witte, knowlege, and learnyng purely, ſyncerely, and without any colour or diſſimulacion, declare, manifeſt, and open iiii. tymes euery yere at the leaſt, in their Sermones and other collacions, that the biſhop of Romes vſurped power and iuriſdicciō, hauyng no eſtabliſhment nor ground by the lawes of God, was of moſt iuſt cauſes, taken awaie and aboliſhed, and that therfore, no maner of obedience or ſubieccion, within his Realmes and Dominions, is due vnto him. And that the kynges power, with in his Realmes and Dominions, is the higheſt power vnder God, to whom all men, within the ſame Realmes & Dominions, by Gods lawes, owe moſte loyaltie and obedience, afore and aboue al other powers and potentates in yearth. I

Beſides this, to the intent that al ſuperſticiō & hypocriſy, crept into diuerſe mens heartes, may baniſhe away: They ſhall not ſetfurth or extoll any Images, Reliques, or miracles, for any ſu-

perſtition or lucre, nor allure the people by any inticemẽtes, to the Pylgrymage of any ſainct or Image: but reprouing theſame, thei ſhal teache, that al goodnes, helth & grace, ought to be both aſked and loked for, only of God. as of the very aucthor & geuer of theſame, and of none other.

Item, that they, the perſones aboue reherſed, ſhall make or cauſe to bee made in their Churches, and euery other Cure they haue, one Sermon, euery quarter of the yere at the leaſt, wherin thei ſhal purely & ſincerely declare the worde of God: and in theſame, exhorte their hearers to the workes of fayth, mercy, & charitie, ſpecially preſcribed and commaunded in ſcripture, & that workes deuiſed by mennes phantaſies, beſides ſcripture: as wanderyng to Pylgrimages, offeryng of money, candelles or tapers to reliques, or Images, or kiſſyng and lickyng of theſame, prayeng vpõ beades, or ſuche like ſuperſtition, haue not only no promiſe of reward in ſcripture for doyng of them: but cõtrarywiſe, great threates and malediccions of God, for that they be thinges, tendyng to Idolatry and ſuperſtition, whiche of all other offẽces, God almightie doth moſte deteſt and abhorre, for that theſame diminiſhe moſte his honor and glory.

Item that ſuche Images, as thei knowe in any of their cures, to be, or to haue been abuſed wt pilgrimage or offeryng, of any thing made thervnto, or ſhalbe hereafter cenſed vnto, they (and none other priuate perſones) ſhal for the auoidyng of that moſt deteſtable offẽce of Idolatry,

furth

furthwith take doune, or cause to be take doune and destroy the same, and shall suffre fro hence-furth, no Torches, nor Candelles, Tapers or Images of waxe, to be sette afore any Image or picture, but onely twoo lightes vpon the high alter, before the Sacrament, whiche, for the signification, that Christ is the very true light of the worlde, they shall suffre to remaine still: admonishyng their Parishioners, that Images serue for no other purpose, but to be a remembraunce, wherby men may be admonished, of the holy lifes & conuersacion of them, that the sayd Images do represent: whiche Images, if they do abuse for any other entent, they comit Idolatrye in the same, to the great daunger of their soules.

Item, that euery holy day throughout ỹ yere, when thei haue no Sermon, thei shal immediatly after the gospel, openly and plainly, recite to their parishioners in the pulpit: the Parer noster, the Credo, and. x. comaundemẽtes in Englishe, to thentent ỹ people may lerne the same by hart: exhortyng all parẽtes & housholders, to teache their children & seruauntes the same, as they are bound by the lawe of God, & in conscience to do.

Item, that they shall charge Fathers & Mothers, Masters and gouernors to bestowe their children & seruauntes, euen fro̅ their childhode, either to lernyng or to some honest exercise occupacion or husbãdry: Exhortyng & counsailyng, and by all the waies & meanes they may, aswell in their Sermones & collacions as otherwaies, perswadyng their sayd Fathers and Mothers,

Masters

Maisters, and other gouernours, diligently to prouide and forsee, that the youth bee in no maner of wise, brought vp in idlenes, least at any tyme afterward, for lacke of some craft, occupacion, or other honest meane to liue by, thei be driuen to fall to beggyng, stealyng, or some other vnthriftynes: Forasmuche as we may daily see, through sloth and idlenes, diuers valiaunt men fall, some to beggyng, and some to theefte & murder, whiche after brought to calamitie & misery, do blame their parentes, frēdes and gouernors, whiche suffered thē, to be brought vp so idely in their youth, where, if they had been wel brought vp, in learnyng some good occupacion or craft, they would (beeyng rulers of their awne housholde) haue profited aswell themselfes, as diuers other persones, to the great commoditie and ornament of the common wealth.

6 Also, that the sayd Persones, Vicars, & other Curates, shall diligently prouide, that the Sacramentes be duely, and reuerently ministred in their parisches. And if at any tyme it happen, them in any of the cases expressed in the statutes of this realme, or of special licence geuen by the kynges Maiestie, to be absent from their benefices, they shal leaue their Cure, not to a rude and vnlearned person, but to an honest well learned & experte Curate, that can by his abilitie teache the rude and vnlearned, of their Cure, holsome doctrine, and reduce them to the right way, that do erre, whiche will also execute these Iniunccions, and do their duetie otherwise, as they are bound

bounde to do in euery behalfe, and accordyngly may and will profite their cure, no lesse w good example of liuyng, then with the declaracion of the worde of God, or els their lacke and default shalbe imputed vnto them, who shall straightly answere for thesame, if they do otherwise. And alwayes let theim see, that neither they, nor their Curates, do seke more their owne profite, promocion, or aduauntage, then the profite of the soules, that they haue vnder their cure, or the glory of God.

Also, that they shall prouide, within thre monethes, next after this visitacion, one boke of the whole Bible, of the largest volume in Englishe. And within one twelue monethes, next after the sayd visitacion, the Paraphrasis of Erasmus also in Englishe vpō the gospelles, and thesame sette vp in some cōuenient place, within the sayd Churche, that they haue cure of, whereas their Parishioners may moste commodiously, resorte vnto thesame, and reade thesame. The charges of whiche bookes shalbe ratably borne, betwene the Persone or approprietary and the parishioners aforesayd, that is to say, the one half by the persone or proprietary, and the other half by the parishioners. And they shal discourage no man (aucthorised & licensed therto) from the readyng of any parte of the Bible, either in Latine or in Englishe: but shall rather conforte and exhort euery person to reade thesame, as the very liuely worde of God, and the speciall foode of mannes soule, that all Christian parsons are bounde to

7

embrace

embrace, beleue, and kolowe, if thei loke to be sa-
ued: wherby they may the better know their du-
ties to God, to their souereigne Lorde the kyng,
and their neighbor: euer gently and charitably
exhortyng theim, and in his Maiesties name,
straightly chargyng and commaundyng theim,
that in the readyng thereof, no man to reason or
contend, but quietly to heare the reader.

Also, the sayd Ecclesiasticall persones shall in
no wise, at any vnlawful tyme, nor for ony other
cause, then for their honest necessitie, haunte or
resort to any Tauernes, or Alehouses. And after
their dinner and supper, thei shal not geue them
selues to drinkyng or riot, spendyng their tyme
idlely, by day or by night at dise, cardes, or ta-
bles, playyng, or any other vnlawfull game: but
at all tymes, (as thei shal haue leasure) thei shal
heare and reade somewhat of holy scripture, or
shall occupie themselfes with some other honest
exercise, and that they alwaies doo the thinges,
whiche appertaine to honestie, with endeuor to
profite the common weale, hauyng alwaies in
mynde, that they ought to excell all other, in pu-
titie of life, and should be an example to the peo-
ple, to liue well and christianly.

Item, that thei shal in cõfessions euery Lent,
examine euery person, that cõmeth to confession
to theim, whether thei can recite the Articles of
their faith, the Pater noster, and the ten cõmaun-
dementes in Englishe, & heare them say the same
particularly, wherein, if they be not perfite, they
shall declare then, that euery Christian persone,

ought

ought to knowe the sayd thynges, before they shuld receiue the blessed Sacrament of the Aulter, & admonishe them to learne the sayd necessary thinges more perfectly, or els they ought not to presume to come to Goddes bourd, without a perfite knowlege and will to obserue thesame: & if they do, it is to the great peril of their soules, and also to the worldely rebuke, that they might incurre hereafter by thesame.

Also, that they shall admit no man to preache within any their Cures, but such as shal appere vnto them, to be sufficiently licensed therevnto, by the Kynges Maiestie, the lorde Protectors grace, the Archebishop of Canterbury, the Archbishop of Yorke in his Prouince, or the bishop of the diocesse: and suche as shalbe so licensed, they shal gladly receiue to declare the woorde of God, without any resistence, or contradiction.

Also, if they haue heretofore declared to their parishioners any thyng, to the extollyng, or settyng furth of pilgrimages, reliques, or Images or lightyng of Candelles, kissyng, kneelyng, deckyng of thesame Images, or any suche superstition, they shal now openly, before thesame, recãt, & reproue thesame: shewyng theim (as the trueth is) that they did thesame vpõ no ground of scripture, but were led and seduced by a cõmon error and abuse, crepte into the Churche, through the sufferaunce and auarice of suche as felte profite by thesame.

Also, if they do, or shall knowe any mã within their parishe, or els where, that is a letter of the

wooꝛde of God, to be redde in Englishe, oꝛ sincerely pꝛeached, oꝛ of the execucion of these the kynges Maiesties Iniunccions, oꝛ a fautoꝛ of the bishop of Romes pꝛetensed powet, nowe by the lawes of this realme, iustely reiected, extirped and taken awaye vtterly, they shall detecte, and pꝛesent thesame, to the kyng oꝛ his counsail, oꝛ to the iustice of peace next adioinyng.

Also, that the Persone, Vicar, oꝛ Curate, and parishioners of euery parish, within this realme shall in their churches & chapels, kepe one boke oꝛ Registre, wherin they shall wꝛite the day and yere of euery weddyng, Chꝛistenyng, & Buriall, made within their parishe foꝛ their tyme, and so euery man succedyng them likewise: And therin shall wꝛite euery persones name, that shalbe so wedded, Chꝛistened, oꝛ Buried. And foꝛ the safe keping of thesame boke, the parishe shalbe bound to pꝛouide of their cõmon charges, one sure cofer, with twoo lockes and keyes, wherof, the one to remain with the Persone, Vicar, oꝛ Curate, & the other with the wardeines of euery parishe churche oꝛ chapel, wherin the sayd booke shalbe laied vp: whiche boke they shall euery Sonday take furth, & in the pꝛesence of the sayd wardeines, oꝛ one of them, wꝛite and recoꝛde in thesame al the weddinges, Chꝛistenynges and Burials, made the whole weke befoꝛe, and that doen, to lay vp the boke in the sayd cofer as afoꝛe. And foꝛ euery tyme, that thesame shalbe omitted, the partie that shalbe in the fault therof, shall foꝛfaict to the sayd churche. iii.s. iiii.d. to bee employed

ployed to the poore mennes boxe, of that parishe.

Furthermore, because the goodes of the churche, are called the goodes of the poore, & at these daies, nothyng is lesse seen, then the poore to bee susteined with thesame: all Persones, Vicars, pencionaries, prebendaries, and other beneficed men within this deanry, not beyng resident vpō their benefices, whiche may dispend yerely .xx.l. or aboue, either within this deanery, or els where, shal distribute hereafter, among their poore parishioners, or other inhabitauntes there, in the presence of ỹ Churche wardeines, or some other honest men of the parishe, the xl. part of the fruites and reuenues of their sayd benefices, least they be worthely noted of ingratitude, which reseruyng so many partes to theimselfes, cannot vouchesafe, to impart the. xl. portion thereof among the poore people of that parishe, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spryng the more, for ỹ execucion of the premisses, euery Person, Vicar, clearke, or beneficed mā within this deanry, hauyng yerely to dispēd in benefices & other promocions of the Churche an C.l. shall geue competent exhibicion to one scholar: and for so many .C.l. more, as he may dispend, to so many scholars more, shal he geue like exhibition, in the vniuersitie of Oxford, or Cambrige, or some Grāmer schole, whiche after they haue profited in good lerning, may be parteners of their patrons cure & charge, aswell in

preachyng, as otherwise in the execution of their offices, or may (whē nede shalbe) otherwise profite the common weale, with their counsail and wisedome.

Also, that the proprietaries, Persons, Vicars, and clearkes, hauyng Churches, chapelles, or Mansions within this Deanery, shall bestowe yerely hereafter, vpō thesame Māsions or chaūcelles of their Churches, beyng in decay the fifth part of that their benefices, till they be fully repaired: and thesame so repaired, shall alwayes kepe and mainteine in good estate.

Also, that thesayd Persones, Vicars, & clearkes, shall once euery quarter of the yere, reade these Iniunccions geuen vnto them, openly and deliberately, before all their parishioners, to the intent, that bothe they may be the better admonished of their duetie, & their sayd parishioners, the more moued, to kolow thesame for their part.

Also, forasmuche, as by a law established, euery man is bound to paie his tithes, noman shall by colour of duetie omitted by their curates, deteigne theyr tithes, and so redubbe and requite, one wrong with another, or be his owne iudge, but shal truely paie thesame, as he hath been accustomed to theyr Persones, Vicars and Curates, without any restraint or diminucion. And suche lacke and default, as they can iustly finde in theyr Persones and Curates, to cal for reformacion therof, at their ordinaries and other superiors handes, who vpon complaint, and due proofe therof, shal reforme thesame accordyngly.

Also

Also, that no persone shal frō hencefurth alter or chaunge the ordre & maner of any fasting day that is cōmaunded, or of cōmon prayer or diuine seruice, otherwise then is specified in these Iniunccions, vntill suche tyme as the same shalbe otherwise ordred, and transposed by the kynges aucthoritie.

Also, that euery Persone, Uicar, curate, Chaūtery preest, and Stipendarie, beyng vnder the degree of a Bachilar of diuinitie, shall prouide and haue of his own, within thre monethes after this visitacion, the new Testament, both in Latine and in Englishe, with the Paraphrase vpon the same of Erasmus, & diligently study the same conferryng the one with the other. And the Bishoppes, and other ordinaries by theimselfes, or their officers, in their Synodes and visitacions, shall examine the sayd Ecclesiasticall persones, how they haue profited in the study of holy scripture.

Also, in the tyme of high Masse, within euery churche, he that sayeth or syngeth the same, shall read, or cause to be redde, the Epistle & Gospell of that Masse, in Englishe, and not in Latine, in the pulpit, or in suche conuenient place as the people may heare the same. And euery Sonday and holy day, they shall plainly and distinctly, reade, or cause to be redde, one Chapiter of the new Testament in Englishe, in the sayd place at Matins immediatly after the lessons: and at Euensong, after Magnificat, one Chapiter of the olde Testament. And to the entent the premisses

maie be moze cõueniently doen: the kynges maieſties pleaſure is, that when .ix. Leſſons ſhould be redde in the churche, thre of them ſhalbee omitted, and lefte out with the reſpondes: and at Euenſong time, the reſpondes with all the memories, ſhalbe left of, for that purpoſe.

Alſo be cauſe thoſe perſons, whiche be ſicke & in peril of deth, be oftẽ tymes put in diſpaire, by the craft & ſubtiltie of ỹ deuil, who is then moſte buſy, & ſpecially with thẽ, that lacke the knowledge, ſure perſwaſiõ, and ſtedfaſt beleke, that thei may be made partakers of the greate and infinite mercie, whiche almightie God, of his moſte bountifull goodnes, and mere liberalitie, without our deſeruyng, hath offered freely to all perſones, that put their full truſt and confidence in hym: therfore, that this dampnable vice of diſpaire, maie be clerely taken awaie and firme beleke, and ſtedfaſt hope, ſurely conceiued of all their pariſhioners, beeyng in any daunger, thei ſhall learne & haue alwaies in a readines, ſuche comfortable places & ſentences of ſcripture, as do ſet furth the mercie, benefites, and goodnes of almightie God, towardes all penitent, and beleuyng perſones, that thei maie at altyme, (when neceſſitie ſhal require) promptly comforte their flocke, with ỹ liuely worde of God, whiche is the onely ſtaie of mannes conſcience.

Alſo, to auoyde all contencion and ſtriek, whiche herctofore hath riſen emong the kynges Maieſties ſubiectes, in ſondrye places of hys Realmes and Dominions, by reaſon of fonde

curteſie,

curtelie, and chalengyng of places in processi-
on, and also that they maye the moze quietely,
heare that whiche is sayd oz songe, to theyz edi-
fiyng, they shal not hzom henseforthe, in anye
parishe churche at any tyme vse any processiõn,
about the Churche oz Churche yarde, oz other
place, but immediatly before highe Masse, the
priestes with other of the quier, shall kneele in
the middes of the Churche, and synge oz saye,
plainly and distinctely, the Letanie, whiche is
set forthe in Englishe, with all the Suffrages
folowing, and none other processiõn, oz Letany
to be had oz vsed, but thesayed Letanie in En-
glishe, addyng nothing therto, but as the kyn-
ges grace, shalhereafter appoynte: and in Ca-
thedzall oz Collegiate churches, thesame shalbe
doen in suche places as our Commissaries in
oure visitacion shall appoynte. And in the tyme
of the Letany, of the highe Masse, of the Ser-
mon, and when the pzest readeth the scripture
to ỹ parishioners, no maner of personns, with-
out a iuste and vzgent cause, shall departe out
of the Churche, and all ringyng and knollyng
of Belles, shalbe vtterlye forbozne foz that ty-
me, exeepte one Belle, in conuenient tyme, to be
rong oz knolled before the Sermon.

Also, lyke as ỹ people be cõmonly occupied
the wozke daye, with bodyly labor, foz their
bodely sustenaunce, so was the holy daye at the
first beginyng godly instituted & ozdeined, that
the people should that day geue thẽ selfes wholy
to God. And wheras in oure tyme, God is moze

offended

offended then pleased, more di shonored, then honored, vpon the holy daye, because of idlenes, pride, drunckēnesse, quarellyng and brawlyng, whiche are moste vsed, in suche dayes, people neuertheless perswadyng themselfes sufficiētly to honor God on that daye, if they heare Masse and seruyce, though they vnderstande nothyng, to their edifiynge: therfore all the kinges faythfull & louyng subiectes, shall from hencefurth celebrate, and kepe their holy day, accordyng to Goddes holy wil & pleasure, that is: in hearyng the worde of God redde and taught: in priuate and publique praiers: in knowlegyng their offences to God, and amendement of the same: in reconcilyng theyr selfes charitably to theyr neighbors where displeasure hath been: in often tymes receiuyng the communion, of ỹ very bodye and bloudde of Christe: in visityng of the poore & sicke: in vsyng all sobernes and godly conuersacion. Yet notwithstandyng, all Persones, Vicars, and Curates, shall teache and declare, vnto their parishioners, that they maye w a saufe and quiete conscience, in the tyme of Haruest labor vpon the holy & festiuall dayes, and saue that thynge whche God hath sent. And if for any scrupulositie, or grudge of conscience, men should superstitiously, abstayn from worckyng vpon those dayes, that then they should greuously offende and displease God.

Also forasmuche as varyaunce and contencion, is a thyng whiche moste displeaseth God, and is most contrary to the blissed Communion

of

of the body and bloud of our sauior Christ: Curates shall in no wise admitte to the receiuyng therof, any of their cure & flocke, who hath maliciously and openly cõtended with his neighbor, onles thesame do first charitably and openly reconcile himselfe againe, remittyng all rancour and malice, whatsoeuer controuersie hath been betwene them: and neuertheless, their iust titles and rightes, they may charitably prosecute before suche as haue auctoritie to heare thesame.

Also, that euery Deane, Archedeacon, Master of Collegiate churche, Master of Hospitall, and Prebendarie, beyng priest, shall preache by him selfe personally, twise euery yere at the least, either in the place where he is entituled, or in some churche where he hath iurisdiccion, or els whiche is to the sayd place appropriate or vnited.

Also, that they shall instruct & teache in their cures, that noman ought obstinately, and maliciously, to breake & violate the laudable ceremonies of the Churche, by the kyng commaunded, to be obserued, and as yet not abrogated. And on the otherside, that whosoeuer doeth superstitiously abuse thē, doth thesame to the great peril and daungier of his soule health: as in castyng holy Water vpon his bedde, vpon Images, & other dead thynges, or bearyng aboute him holy bread, or sainct Jhons gospel, or making crosses of wood vpō Palme sonday, in tyme of reading of the Passion, or kepyng of priuate holy dates, as Bakers, Brewers, Smithes, shoomakers, & suche other do, or ringyng of holy belles, or blis-

syng with the holy candle, to thentent, therby to be discharged of the burden of synne, or to driue away deuils, or to put awaie dreames and phãtasies, or in puttyng trust and cõfidence of helth and saluacion in thesame ceremonies, whyen thei be only ordained, instituted and made, to put vs in remembraunce of the benefites, whiche wee haue receiued by Christ. And if he vse them for any other purpose, he greuously offendeth God.

Also, that they shal take away, vtterly extinct and destroy, all shrynes, coueryng of shrynes, al tables, cãdelstickes, trindilles or rolles of waxe, pictures, paintynges, and all other monumẽtes of fained miracles, pilgrimages, Idolatry, and supersticion: so that there remaine no memorie of thesame, in walles, glasses, windowes, or els where, within their Churches or houses. And they shall exhorte al their parishioners, to do the like within their seuerall houses. And that the Churche Wardeynes, at the common charge of the Parishioners in euery Churche, shall prouide a comely and honest pulpit, to be set in a cõuenient place within thesame, for the preachyng of Goddes woorde.

Also, they shall prouide and haue within thre monethes after this visitacion, a strong Cheste, with a hole in the vpper part therof, to be prouided, at the coste & charge of the parishe, hauyng thre keyes, wherof one shall remaine in the custodie of the Persone, Vicar, or Curate, and the other two, in the custodie of the Churche Wardeines, or any other two honest meme, to be appointed,

pointed by the parisshe from yere to yere: whiche Cheste you shall sette and fasten, neere vnto the high aulter, to the intent the Parishioners, should put into it their Oblacion and almosse, for their poore neighbors. And the Persone, Uicar, and Curate, shall diligently, from tyme to tyme, and specially, when men make their testamentes, call vpō, exhorte, and moue their neighbours, to conferre and geue, as they may well spare, to the sayd Cheste, declaryng vnto them, whereas heretofore they haue been diligent, to bestowe muche substaunce otherwise then God commaunded, vpon Pardons, Pilgrimages, Trentalles, deckyng of Images, offeryng of Candelles, geuyng to Friers, and vpon other like blynde deuocions, they ought at this tyme, to be muche more ready to healpe the poore and neady, knowyng that to releue the poore, is a true worshippyng of God, required earnestly, vpon paine of euerlastyng damnacion: and that also, whatsoeuer is geuen for their comforte, is geuen to Christ himselfe, and so is accepted of him, that he will mercyfully, rewarde thesame with euerlastyng life. The whiche almosse and deuocion of the people, the kepers of the keyes, shal at tymes conuenient, take out of the Chest, and distribute thesame, in the presence of the whole Parishe, or sixe of them, to be truely and faithfully deliuered, to their moste neady neighbours: and if they be prouided for, then to the reparacion of high wayes next adioynyng. And also the money whiche ryseth of Fraternities,

guildes, and other stockes of the churche (except by the kynges Maiesties auctoritie it be otherwise appointed) shalbe put into the sayd chest, & conuerted to the sayd vse, and also the rentes of landes, the profite of cattell, and money geuen or bequethed, to the findyng of Torches, Lightes, Tapers, and Lampes, shalbe conuerted to the sayd vse, sauyng that it shalbe lawfull for them to bestowe part of the sayd profites, vpon the reparacion of the churche, if great nede requyre, & whereas the parishe is very poore, and not able otherwise to repaire the same.

And forasmuch as prestes be publique ministers of the churche, & vpō the holy dayes ought to applie themselfes to the common administracion of the whole parishe, thei shal not be bound to go to women lyng in childbed, except in tyme of daungerous sickenes, and not to fetche any corse, before it be brought to the churcheyarde: and if the woman be sicke, or the corse brought to the churche, the priest shal do his dutie accordingly, in visityng the woman, and burying the dead person.

Also, to auoide the detestable synne of symony, because byng and sellyng of benefices, is execrable before God: therfore all suche persones as bye any benefices, or come to them by fraude or deceipt, shalbe depriued of suche benefices, & be made vnhable at any tyme after, to receiue any other spiritual promocion. And suche as do sell them, or by any colour do bestowe them, for their awne gain and profite, shal loose the right

and

and title of patronage, and presentment for that tyme, and the gift therof for that vacacion, shall appertain to the Kynges Maiestie.

Also, because through lacke of Preachers in many places of the Kynges realmes and dominions: the people continue in ignorannce and blyndnes: all Persones, Vicars, and Curates, shall reade in their churches euery Sonday, one of the Homelies, whiche are and shalbe setfurth for the same purpose, by the kynges auctheritie, in suche sorte as they shalbe appointed to do, in the preface of the same.

Also, whereas many indiscrete persones do at this day, vncharitably contempne & abuse preistes and ministers of the Churche, because some of theim, (hauyng small learnyng) haue of long tyme fauored phantasies, rather then Goddes trueth: yet forasmuche, as their office & funccion is appointed of God: The Kynges Maiestie wylleth and chargeth all his louyng subiectes, that from hencefurth, they shall vse them charitably and reuerently, for their office and administracions sake, and especially, suche as labor in the settyng furth of Goddes holy worde.

Also, that all maners of persones, whiche vnderstand not the Latin toungue, shal pray vpō none other Primer, but vpon that, whiche was lately setfurth in Englishe, by auctheritie of kyng Henry the. VIII. of moste famous memory. And that no teachers of youth, shall teache any other, then the sayd Primer. And all those whiche haue knowlege of the Latin toungue,

shall pray vpon none other Latin Primer, but vpon that, which is likewise setfurth by thesayd auctoritie. And that all graces to be sayd at dynner and supper, shalbe alwaies sayd in the Englishe toungue. And that none other grammer shalbe taught in any schole or other place, win the Kynges realmes & dominions, but only that whiche is setfurth by the sayd auctoritie.

Item, that all Chauntery prieſtes, shall exercise theimselfes, in teachyng youth to reade and write, and bringyng theim vp in good maners, and other vertеous exercises.

Item, when any Sermon or Homelie shalbe had, the Prime and houres shalbe omitted.

¶ The fourme of biddyng the common praiers.

YOV shal pray for the whole congregacion of Christes churche, & specially for this Churche of England and Ireland, wherin, first I commende to your deuoute praiers, the Kynges moste excellent Maiestie, supreme head immediatly vnder God, of the spiritualtie & temporaltie of thesame Churche: and for Quene Katharine dowagier, and also for my lady Mary & my lady Elizabeth, the Kynges susters.

Secondly, you shall pray for my lorde Protectors grace, with all the reste of the Kynges Maiesties counsail: For all the Lordes of this realme, and for the Cleargie, and the commons of thesame: beseechyng almightie God, to geue

euery

euery of theim, in his degree, grace to vse theim selfes in suche wise, as may be to Goddes glory, the Kynges honor and the weale of this realme.

Thirdly, ye shall pray for all theim that be departed out of this worlde in the fayth of Christ, that they with vs and we with theim at the day of iudgement, may rest bothe body & soule, with Abraham, Isaac, and Jacob in the kyngdome of heauen.

ALl whiche and synguler Iniunccions, the Kynges Maiestie ministereth vnto his Clergie, and their succeſſours, and to al his louyng subiectes: straightly chargyng and commaundyng theim to obserue and kepe thesame, vpon paine of depriuacion, sequestracion of fruites of benefices, suspencion, excõmunicacion, and suche other cohercion, as to ordinaries, or other hauyng Ecclesiastical iurisdiccion, whom his Maiestie hath appointed for the due execucion of thesame, shalbe seen cõuenient: chargyng and commaundyng theim, to see these Iniunccions obserued and kept of all persones, beyng vnder their iurisdiccion, as they will answer to his Maiestie for the cõtrary. And his Maiesties pleasure is, that euery Justice of peace (beyng required) shal assist ỳ ordinaries, & euery of theim, for the due execucion of thesayd Iniunccions.

¶ Imprinted at London,
the laſt daye of Iuly, in the firſt yere
of the reigne of our ſouereigne
lorde kyng Edward the. VI:
By Rychard Grafton
printer to his moſte
royall Ma-
ieſtie.
In the yere of our Lorde.

M.D.XLVIII.

Cum priuilegio ad imprimendum ſolum.